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Assyrian this stem appears in the transposed form *šarâku*, 'to reward, endow, bestow, grant,' which Del. HWB. 691 gives as *šarâqu*, although it is generally spelled with *k*; the spelling *šarâqu* (in ASKT. 109. 36) may be due to the *u*-vowel; cf. *isqur* = *izkur* (JBL. 19. 68, n. 40). Moreover, *šarâqu* may be synonymous with *nasâxu*, 'to pull out, carry off,' in the following line, so that *šarâqu* would be the infinitive of *išriq*, 'he stole,' not of *išruk*, 'he granted,' cf. Arab. *sâraqa*, *îsraqa*, 'to steal'; Syr. *sarriq*, 'to empty, deprive, spoil, strip,' which is a causative stem derived from Assy. *râqu*, *irîqu*, 'to be empty' (Heb. *herîq*, Arab. *arâqa* or *harâqa*). For Sumer. *gar*, 'to make,' in the sense of 'to endow' cf. our 'to make over' and German *vermachen*, and for *gar* = *šarâqu*, 'to steal,' cf. our phrase 'to make away with' = 'to carry off' (contrast SGL. 80).

Our 'soldier' is etymologically identical with German *Söldner*, 'mercenary'; cf. Heb. *šēkirîm*, 'hired men' = 'mercenaries, soldiers,' Jer. 46. 21 (see also 2 Chr. 25. 6). German *Sold* (which is derived from Lat. *solidus*; cf. French *sou*, Ital. *soldo*) is the pay for military service. The official German term for *Sold* is now *Löhnung*. On the east coast of Africa *askari* is the name of a native soldier (in Swahili: *asikâri*). The term *lascar* is used now especially of East-Indian sailors, but formerly it denoted in the East Indies a native tent-pitcher, camp-follower, sutler, regimental servant, also an artillery man of an inferior class (EB.¹¹ 16. 232^a). The Turks call the minister of war *seraskier* (سرعسكر) which is a compound of Pers. *sar*, 'head,' and Arab. '*âskar*, 'army.' *Sirdar* (Pers. *sardâr*, a compound of *sar*, 'head,' and *dâr*, 'holding') is the official title of the British commander-in-chief of the Egyptian army.

PAUL HAUPT.

Johns Hopkins University.

Well and Field = Wife

In my *Book of Micah* (Chicago, 1910), p. 27 I have pointed out that in modern Palestinian songs a maiden is often called a 'well' or a 'fountain.' Ecclesiastes' admonition 'Remember thy well in thy youth' (Eccl. 12. 1) means 'Do not neglect thy lawful spouse'; have 'sons of youth,' not 'sons of old age' (Ps. 127. 4; Gen. 37. 3). The first lines of the two triplets in

Prov. 5. 15-20, 'Drink water from thine own cistern and the flow from thine own well!' and 'Let thy fountain be unpolluted, enjoy the wife of thy youth!' must be interpreted in the same way. For *barûk*, 'blessed' (see my *Biblische Liebeslieder*, 88) in Prov. 5. 18 we must read *barûr*, 'pure'; cf. n. 78 to my paper on *Micah's Capucinade* (JBL. 29. 105) and the quotation from Gerhard Hauptmann's *Elga* in my note on Heb. *šegâl*, 'queen' = Arab. *ṭajlâ*' (JBL. vol. 35).

In *Mic.* p. 62, n. 9 (cf. ZDMG. 65. 562; also *Biblische Liebeslieder*, 96, n. 3; 126, *ad* 97. 5) I have called attention to the phrase in the Amarna Tablets, 'My field is like a woman without a husband, because it is untilled.' Greek *χέρσος*, 'untilled land,' means also 'unmarried, childless'; cf. Eurip. *Phæn.* 18: *μῆ σπείρε τέκνων ἄλοκα* and Soph. *Œd. Tyr.* 1209: *πῶς ποθ' αἰ πατρῴαι σ' ἄλοκες φέρειν, τάλας, σίγ' ἐδυνάσθησαν ἐς τοσόνδε*; (JBL. 34. 74).

A striking illustration of this usage, which survives in our 'seed' = 'progeny,' is found in the Syriac version of the tale of Sindban (Syntipas) and The Seven Wise Masters (cf. Rödiger, *Chrest. Syr.*³ 91; EB.¹¹ 26. 295; 24. 715^a) which was edited by Bæthgen in 1878. In the story related by the first vizir (p. 14 of Bæthgen's translation, p. 4 of his edition of the Syriac text) we read that once upon a time there was a king who saw a beautiful woman and fell in love with her. He sent her husband away and went to her; but she gave him a book to read, which denounced adultery; so the king left her, but he accidentally dropped his ring. When the husband returned he saw the royal ring under the couch and refrained from approaching his wife. She told her father that her husband had estranged himself from her. The father went to the king and said, I had a field which I gave to that man to till; he did so for some time, but now he has estranged himself from it¹: he does not till it,¹ but forsakes it.¹ Then the king said to the husband of the woman, What dost thou say? He answered, Certes, Sir, he gave me a field, and I did not neglect its¹ tillage to the best of my ability; but when I visited it¹ one day, I noticed there the tracks of a lion, and for fear of the lion I did not go there

¹ The Syriac text uses the feminine pronoun, because *âr'â* (= Assy. *erçitu*, 'earth, land') is feminine.

again. The king replied, Certes, the lion was there, but did no harm. Go into your field and till it¹ well without fear (*Zil 'ol lē-'ār'â uē-fēlohēh fâbâ'it uē-lâ tīdhāl*; see p. 5, l. 3 of the Syriac text).

In his review of Bæthgen's dissertation (ZDMG. 33. 523) Nöldeke referred to a similar story related of Khusrau Parwêz (*Biblische Liebeslieder*, 120). One of the foremost Persian dignitaries (Nakhwergân) had a beautiful wife who became intimate with Khusrau (Chosroes). The husband, therefore, did not approach his wife. Thereupon the king said to him, I hear you have a spring with sweet water, but you do not drink therefrom. The husband answered, O King, I hear that a lion goes to that spring; so I keep away from it for fear of the lion; cf. Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden* (Leyden, 1879), p. 353, n. 2.

PAUL HAUPT.

Johns Hopkins University.

The Revolt in Arabia

Professor Snouck Hurgronje has followed up his little book on *The Holy War Made in Germany* (Putnam's, New York, 1915) by an account of *The Revolt in Arabia* (Putnam's 1917). The two volumes in a measure complement one another, the former dealing with the part taken by Germany in bringing about the *Jihâd*, the latter showing how as a counter move England backed the endeavor of the Sherif of Mecca to throw off his allegiance to the Sultan of Turkey. With that thorough knowledge of Mohammedan conditions which distinguishes all his writings, Professor Snouck Hurgronje has given a most interesting picture of the actual conditions existing in Arabia and the curious relationship in which for many centuries the Sherif of Mecca, nominally independent, has stood to the Caliphate as represented by the Sultan of Turkey. It is a strange instance of an *imperium in imperio*. What will happen to Arabia after the war is a subject on which it is perhaps idle to speculate, but in the meanwhile the two little volumes by the eminent Dutch scholar are indispensable to those who are interested in obtaining a glimpse of what is going on behind the scenes.

MORRIS JASTROW, JR.

University of Pennsylvania.